C /18 cont./
172 discovery value of the objects brought to light, the landowners
656 often have them dug up by guaqueros and sold for their own
423 benefit. Digging for spoils on the part of the guaqueros is, of course, forbidden by the law mentioned. Since, however, the archeological sites are almost never in the vicinity of cities or police stations, this uncontrollable digging is practiced even today in large parts of the country, to the detriment of the science of archeology.

C The excavation sites belonging to the park lie within sight
172 of the administration building. The other sites are often to be
484 reached only by very narrow and steep paths. For example, in
487 order to reach El /19/ Canadá, one travels on horseback for an
C hour. It takes just as long to climb on foot the Filo de El
[492] Aguacate, to which the detour on horseback takes more than twice as long. At least the same amount of time, one to three hours, is also generally required for the trip from one village to another.

C The sharply fissured, steeply rising mountains around the
133 archeological park represent the typical panorama of the
172 Tierradentro region (Ills. 5-9 /see pp. 261-263/). The archeological sites with the grave chambers are always on heights, the simpler ones on the peaks of the highest ridges, the largest and
C most splendid ones on leveled-off hilltops below these. One has
133 the best view of the valley of San Andrés from its western end,
361 the Yokaichí ridge, beyond which the valley of Kokiyó, with the village of Calderas, begins. From here one has a broad view as far as the Dondotá ridge, which borders the towns of Suin and Chinas. To the north the Chíndava Mountains border the village of Togóima. Looking eastward in the direction of our ascent, the houses of Supón lie directly below us, then comes the village of San Andrés, then about two kilometers downstream the administrative building for the park, and about two kilometers below
C the park the point Cruzero, from which the road from San Andrés
133 to Juntas branches off in the direction of Inzá. Still farther east,
P forming the imposing background of this mountainous landscape,
[823] lie the towns of Pedregál and Turminá, and behind them the
[776]
[773]

1: Nachtigall--12 E-5 (1952-1953) 1955 SC15 Paez SC15
Colombia SC1
Tierradentro

C /19 cont./
133 dome of "Picacho des Trueno," the mountain of thunder and
D lightning, in which the Paez of San Andrés believe that the
[823] thunder lives and in which -- in the opinion of some Indios --
[776] the Paez, after the destruction of the city of La Plata (1577),
[173] hid the captured gold and silver, the bells and figures of saints
C of the old Spanish silver city devastated by them.
126 My own archeological research in the Tierradentro region
172 includes an inventory of the archeological objects, as well as
114 prehistoric excavations within the sites of the Alto de San Andrés, the Filo de El Aguacate, El Canadá, and Segovia. For the inventory, exact outline and sectional drawings of the various grave types were first of all undertaken. The photographs of the grave chambers /not reproduced for the translation/ show all the types of decoration that occur. Furthermore, the statues present in the Tierradentro region, as well as the types of ceramics, are completely illustrated /not reproduced for the translation/. The excavations include intact grave-chambers not yet opened by pirate diggers, with the first completely preserved burial urns of the Tierradentro culture of the chambered graves.

C /20/ In the description and numbering of the grave cham-
172 bers the numbering used after the establishment of the park was changed. On the Alto de San Andrés today this is the reverse of what it was formerly, since the entrance of the now fenced-in area lies in the direction of the San Andrés River. The present grave chamber No. 1 corresponds to the No. 12 of G. Hernandez de Alba and J. Perez de Barradas. In Segovia, too, the numbering of the grave chambers has changed. The only chambers published thus far, Nos. H. 1 and H 2 of G. Hernandez de Alba, or Nos. 1 and 2 of J. Perez de Barradas, now lie farthest from the entrance and correspond to Nos. 35 and 38. The designations of a few of the sites were also changed. The archeological site "Necropolis de San Andrés" is now officially called "Alto de San Andrés," the "Loma Alta de San Andrés" is now "Filo de El Aguacate," and the "Parte alta del potrero de las Huacas" is now "El Duende." /The remainder of p. 20 and pp. 21-96 are omitted in the translation./

/287 cont./

4. Music

533 In no area of Paez culture is poverty evident to such an ex-
535 tent as in song and dance, the predominant expressions of the character and spirit of all peoples. No peculiar dance is per-
[173] formed among the /288/ Paez, and I heard no song sung. This undoubtedly represents an impoverishment, for it may be seen
533 from the folklore that in former times there was dancing. A
[173] similar conclusion must also be drawn about the playing of very
[181] agreeable music. Their knowledge of music, however, makes it highly probable that song also existed, especially among a people
[581 521 522 192] that is basically jolly and constantly disposed to jest. In fact, it is very difficult for a girl who is slow in jocular conversation to get a husband. And to my question about the Paez word for "sing house" listed in Uricoechea, the amiable Victoriano, to his own great surprise, was immediately able to give me a special word in his language, "mémyat."

534 It is not possible to say with certainty which of the musical
[171] instruments used by the Paez today is an original one. The absence of any kind of rattle, the outstanding instrument of the American natives, is surprising (*).

* Pittier de Fábrega (p. 325) /see the bibliography in the foreign text, p. 326/, however, mentions among the musical instruments of the Paez a rattle (tsoóts) in the form of a calabash with a handle, which was filled with small stones. Whether this may not perhaps be an instrument of the Negroes of Belalcázar is still undecided.

534 The cow horn (kǎčn) found in every house is not in the true
202 sense a musical instrument, but one for signaling. It is completely undecorated and, consisting of a horn sawed off at the tip, gives only one tone, which is produced in the same manner as the tone of a bugle or fanfare. This horn is used by the men when they come down from the mountains after a joint felling of the trees needed for housebuilding, in order to notify the village of their return.

/290 cont./

534 is wound around the entire body of the drum. A string with a small piece of wood as a rattle device is stretched across the lower skin. The method of construction of the drum and the bass drum [184] is the same in Calderas. A drum in Santa Rosa differs in that each of the stretchers, upper and lower, consists of a switch used double, with the edges of the drum skin clamped in between (Fig. 37 /see p. 258 /). The measurements of the small drum are 16 centimeters in height and 22 centimeters in diameter, those of the bass drum 40 centimeters in height and about 60 centimeters in diameter.

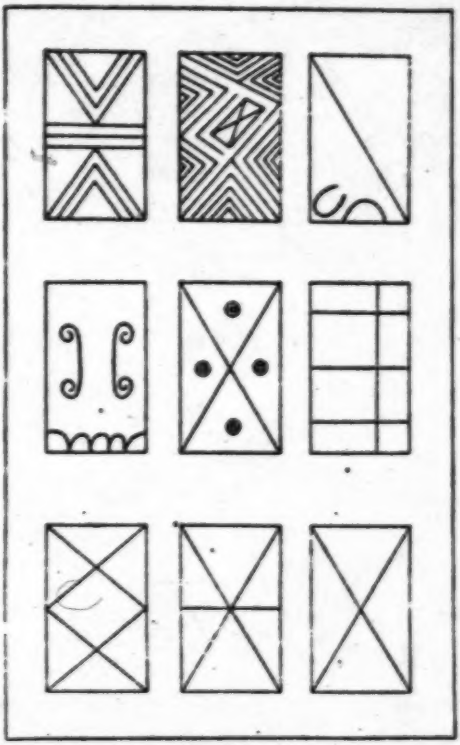
533 In playing the music, for which no text is (any longer) known, the drum and the bass drum beat the same rhythm, but in a different manner. The drum is beaten on the skin with two drumsticks, which are simply two ordinary, inarticulated pieces of wood. The bass drum is beaten with one hand with a regular drumstick consisting of a stick with a wrapping of cloth, while the other hand beats against the frame with a little stick. In three-quarter time, the principal kind of time, the bass drum is beaten with the drumstick in one hand, the first and third quarter regularly and the second quarter in eighths. The other hand beats afterwards with the other stick on the frame.

533 Whether this Paez rhythm is original or was taken over with
● 173 the drum cannot be determined with certainty. According to the tradition of the Paez, as told in the story "The Paez with the Ax," the Pijao women in former times, when as yet /291/ there were no drums, beat out the rhythm on their breasts with their hands during the dances. We may assume that this was also in part the case
533 among the earlier Paez. According to E. Castillo i Orosco, the
[175] Paez formerly used hanging chichacanoas /chicha troughs/ as drums
[534] (kwimb). They consisted of hollowed-out tree trunks and during the kwimbkó dance were beaten by all the men together, while the women sang. The rhythm beaten on the drums at the present time, however, seems to be less firmly anchored than the melody. They
[797] are so fond of the latter that they do not sing hymns at the Mass in
[177] the mission church, but play the customary melodies on the same instruments, albeit disproportionately slower. The drum and the bass lose the beat in doing this; they do not know how to begin

2: Pittier de Fábrega E-4, 5 (1906) 1907
SC15 Paez SC15

inhabitants of these valleys established their residences, I may mention that the highest "plano" on the cordillera was found at about 3,300 meters at El Alto de las Cruces, one of the spurs of the Páramo de Buena Vista, the limit of the forest being here

172
361



172
212
531

FIG. 2.—Geometrical figures on the "Piedra de los Sacrificios."

at about 3,600 meters. The greatest altitude of the abodes of the present Indians scarcely exceeds 2,600 meters.

172
361

While on this subject I shall mention an explanation of the "planos" as it was given by one of our Indians. "In old days,"

173
202
205

2: Pittier de Fábrega E-4, 5 (1906) 1907
SC15 Paez SC15

he said, "the caciques or chieftains, had their messages transmitted from valley to valley by means of runners who were stationed at short intervals along the main roads. Each runner kept himself in readiness to start on the arrival of a message, thus insuring rapid transmission." As the "planos" and also the old trails are found on almost every ridge, it is difficult enough to judge of the value of this explanation; but, if I am not mistaken, such a system of communication existed without doubt at a short distance southward among the Incas of Ecuador and Peru, and perhaps extended into the Cauca valley.

On our return from Huila, while traveling between Toribío and Tacueyó, I noticed on the left an isolated hill with a part of its ridge separated from the rest by a deep cross-cut, evidently artificial. The top of the separated part looked in the distance as if also isolated by a ditch. My friend, Mr Emile Bizot, a mining engineer of wide experience in these parts, informs me that this is a common feature of the hilly district formerly inhabited by the natives, and that the enclosed surface always contains numerous graves (plate III, 2).

The high peaks of the most rugged districts of Tierra Adentro are often crowned by isolated *huacas*, which are especially sought by treasure-hunters. At Tacueyó we had the opportunity of admiring a set of gold objects found in such graves and of which we made the photograph reproduced in plate II, 2. The frogs are of a type quite distinct from those with which I became familiar in Costa Rica. The representative of a human being recalls certain Chibchan idols, or, according to Mr W. E. Safford, Kitšua amulets. As to the thirteen remaining pieces of gold, quite thin and almost uniform in shape, they are perfectly new to me.

Former and Present Distribution

According to Father Rodriguez[1] the Paez, or Paós, Indians lived on the summit and slopes of the *Cordillera de Guanacas*, "sierra muy fria que llaman el Páramo de las Papas," a defini-

[1] P. Manuel Rodriguez, *El Marañon y Amazonas. Historia de los descubrimientos, entradas y reducciones de Naciones*, Madrid, 1684.

/285 cont./

101 the Ullucos river, since to the south of it were found the Topas,
36/ Yaguivães, and Guanaca. It seems that in the fifteenth century,
[166-173] under the rule of the cacique Calambás, the Paez went over the cordillera and settled in Pitayó, Toribío, and Tacueyó.

162 Dr. José Pérez de Barradas gave a number of 30,000 souls.
[161] The census of 1938 gives a total of 17,578 inhabitants distributed as follows: municipio of Páez (Belalcázar), 13,861; municipio of Inzá, 3,717. The censuses of 1951 give a total of 25,495 inhabitants, with 15,388 in the municipio of Páez and 10,103 in that of Inzá. It is obvious that the census of 1938 was defective, especially with regard to the population of this last municipio.

[177] Of this population, approximately 80 per cent is Indian, acculturated for the most part, except for those of Calderas, Suin, and Chinas, where traditions are strong and their contacts with the white scant, and in addition there is great resistance to living with him.

142 The Paez are of medium height, with light brown skin, dark brown eyes, straight black hair, broad foreheads, rather pronounced cheekbones, pentagonal rather than oval faces,
361 robust constitutions, and rather broad shoulders. Their pueblos
796 consist of a church, a school, the house of the priest and of
342 the cabildo, and a few other houses which are occupied only at the times of religious fiestas; they live in ranchos that are rectangular in plan, with thatched roofs and walls made of tight rows of maize stalks, /286/ located on privately owned land and a considerable distance apart.

291 Dress.--The Paez dress simply. The man wears linen trousers, a poncho tied to the waist with a leather strap and another that falls freely from the shoulders, and a hat which they manufacture themselves with palm or bamboo leaves. The woman wears a wide skirt tied around the waist with a multicolored band preceding the folds made at the back, a poncho similar to the one worn by the men and also tied around

/180 cont./

123 Calderas, and the water divide of the Kukiyú river and the
133 Pisimbalá torrent, the former a deep gorge, the latter an
[131] elongated basin. Toward the north, the outline of another ridge bounds the horizon and divides the parcialidades of Suin and Chinas. Prominent along it, the Vichaguau peak, the hill Dondotá with the double crests, between which, when the sky is clear, one can see Huila with its eternal snows, where the golden rays of the sun break into a silvery radiance. Toward the east one sees the hills of Chindavá and Potrerito, the heights of Togoima, and the canyon of the Páez. Toward the south stand the mountain ranges of Pangok and El Aguacate, which separates the valleys of the Pisimbalá and the Ullucos; the tablelands of Pedregal, Turminá, and Inzá; the sharp peak of Trueno /Thunder/, the "Kapich" of the natives, a summit
823 of silence, lightning, thunder, and storms. In the place where
● 173 the sun sets, there rises, stately and challenging, the sharp
648 peak of Hipinjí (1), on which, according to some Indians, lie
[133]
[104]

1. H = the English h.
   J = the French j.
   Sh = the French sh.

the images of saints, the bells, the clothing, the gold, and the silver which the Paez army carried away from San Sebastián de la Plata after murdering all of its white inhabitants, setting fire to the town, and filling up the famous silver mines which had given the town its name and brought large numbers of ad-
173 venturers and not a few misfortunes to the Indians. This legend
823 has fired the imagination of the whites and has led not a few to search for them. It is said that several whites went to the Hipinjí in search of the legendary treasure. At the /181/ /illustration appears here/ top of the peak a white flag was waving. One day there appeared on it the following mysterious order: "At 12 o'clock you may clear out this opening." Their enthusiasm was renewed, their fatigue forgotten, and they went to work eagerly. One worker was rewarded by blind

4:Bernal Villa--6 E-5 (1952-1953) 1953 SC15 Paez SC15

/181 cont./

173 823 fortune: his efforts brought to light a large jar overflowing with gold. In his great joy he went running to his companions to tell

142 291 302

173 823 them of the coveted find; in their eagerness they all flew to the lucky spot, and oh! supreme misfortune, the treasure had vanished. Minutes later, the powder flask exploded, killing several, mutilating others, and leaving only a few alive. The whites localize the Hipinjí legend in Tumbichukue.

487 499 /182/ The descent to the Kukiyú is effected along a vertical ridge, following a path with innumerable zigzags, an

/182 cont./

423 The work on the land is a daily exercise in co-operation.
461 Owership by an Indian is an unquestionable right, and its de-
[173] fense a categorical imperative. Lliban and Juan Chiracol
[628] fought the Pijao for the ownership of the land and to defend an
[648] inalienable right. Likewise, because the whites covet their land, they do not like to have them around /183/ and avoid receiving them under some pretext or other. Their security and
[735] their happiness lie in the ownership of land. Poverty as they understand it, a shortage of food and livestock, is due solely to the laziness of those who suffer it.

857 Children grow up in continuous communion with the
868 activities of their parents. While the girl helps her mother in household tasks and goes out with her to bring firewood from their respective clearings, the boys with their machete on their shoulder and their pouches of coca and mambe /lime/, exactly like their fathers, clean the clearings, build fences, weed their plantings, and when the maize ripens and the wheat grows tall, they spend the day defending them against the attacks of parrots, guaras, borugos, squirrels, and coatis. At an early age they are already doing the same tasks, but with the hope of building a house, marrying, raising children, and owning livestock, large quantities of coca, and sugar cane for their
342 chicha. In a way, the house is a necessary supplement to their pieces of land; furthermore, many are for the period of the clearings. The selection of a site for the house does not take into account either the beauty of the landscape or the levelness of the terrain, but rather the inaccessibility of both. Only when the house is to last for more than one generation will they attend to certain requisites: solidity, construction or privately owned land, and the selection of an adequate site by the medicine man (té éu). One fine day the owner selects
[559] a site: "This is a good place to build a house and to live," he
[787] says. Then he takes there the medicine man, who during the night "thinks about" whether the site is suitable or unsuitable; he chews coca and remedies, takes mouthfuls of aguardiente

8: Bernal Villa

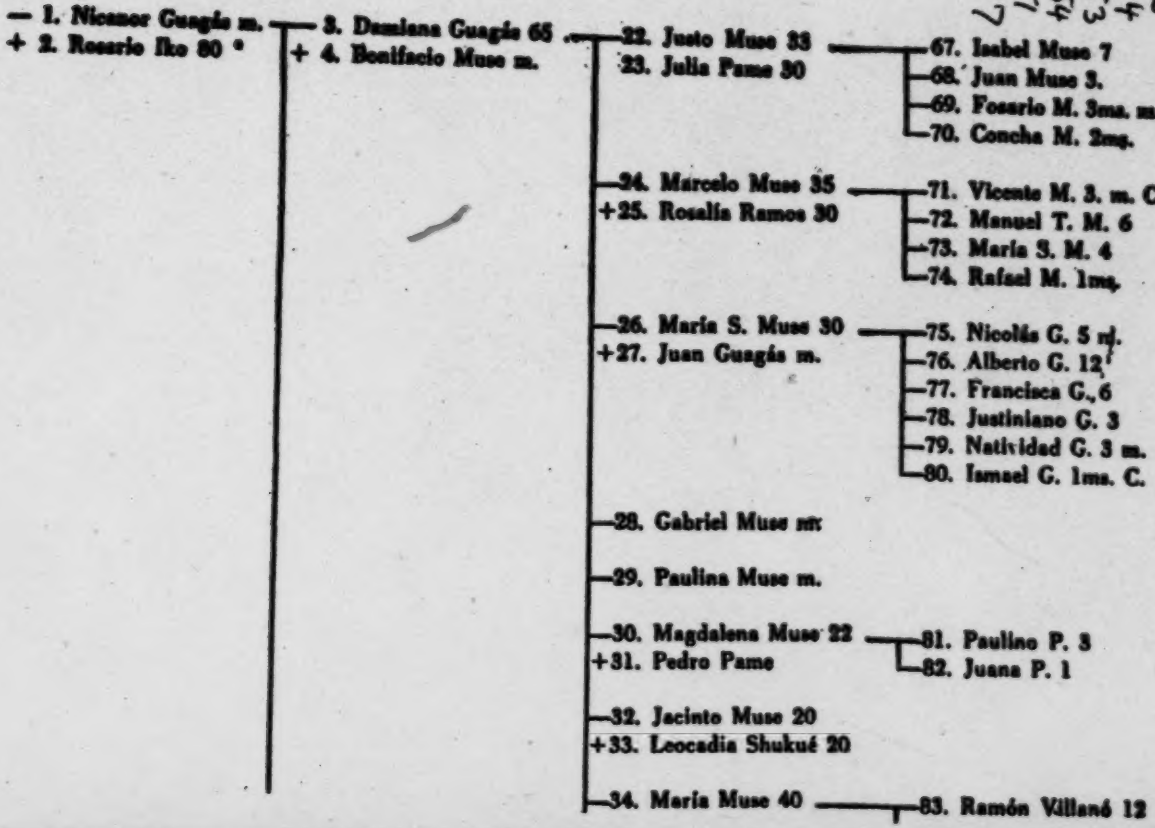
SC15 Paez SC15

16
173
594
753
754
551
847

p. 28
p. 29
p. 30
p. 31

Chart of Positions of the Nicanor Guagás family's Genealogy.
/Following p. 27/

Genealogy of the family of Nicanor Guagás, parcialidad of Calderas. It includes several nuclear families which live in different places in the parcialidad /see p. 32 for the explanations of the symbols/.


— 1. Nicanor Guagás m.
+ 2. Rosario Iko 80 °
3. Damiana Guagás 65
+ 4. Bonifacio Muse m.
22. Justo Muse 33
23. Julia Pame 30
67. Isabel Muse 7
68. Juan Muse 3.
69. Rosario M. 3ms. m. A.
70. Concha M. 2ms.
24. Marcelo Muse 35
+25. Rosalía Ramos 30
71. Vicente M. 3. m. C.
72. Manuel T. M. 6
73. María S. M. 4
74. Rafael M. 1ms.
26. María S. Muse 30
+27. Juan Guagás m.
75. Nicolás G. 5 m.
76. Alberto G. 12
77. Francisca G. 6
78. Justiniano G. 3
79. Natividad G. 3 m.
80. Ismael G. 1ms. C.
28. Gabriel Muse m
29. Paulina Muse m.
30. Magdalena Muse 22
+31. Pedro Pame
81. Paulino P. 3
82. Juana P. 1
32. Jacinto Muse 20
+33. Leocadia Shukué 20
34. María Muse 40
83. Ramón Villané 12

8: Bernal Villa--28 E-5 (1953-1954) 1955 SC15 Paez SC15
[Parcialidad of Calderas]

8: Bemal Villa--29 E-5 (1953-1954) 1955 SC15 Paez SC15

[Parcialidad of Calderas]

16 173 594 753 754 755 847

- 34. María Muse 40
  - +35. José Villanó 40
    - 83. Ramón Villanó 12
    - 84. Juana Villanó 8
    - 85. María S. V. 7
    - 86. Marcelino V. 3
    - 87. Alfonso V. 3 m. H
  - 36. Delfina Muse 23 E
    - 88. Jacinto Guagás 6
    - 89. Isabel G. 8ms.
  - +37. Venancio Guagás 25
- 5. Nicolasa Guagás 38
  - 38. Marcelina Guagás 22
    - 90. Magdalena Tova 2
  - +39. Alfonso Tova 30
  - 40. Gregoria Guagás
  - 41. Agustina Guagás
  - 42. Virginia Guagás
  - 43. Manuel J. Guagás 10
- + 6. Manuel Guagás m.
- 7. Raimundo Guagás 35
  - 44 ——— 2
- + 8. María J. Pame 27
- 9. Pascual Guagás m.
- 10. José D. Guagás m.
- 11. Juan Guagás m.
- 12. Juana Guagás
  - 45. Benito Io 36
    - 91. Miguel Io 3ms. m. J
    - 92. Patrocinio Io 2
  - +46. Antonia Ikinás 22
- +14. Primitivo Io

8: Bernal Villa--30 E-5 (1953-1964) 1956 SC15 Paez SC15

[Marcial, idad of Calderas]

16
●173
594
753
754
551
947

10. José D. Guagña m.

11. Juan Guagña m.

12. Juana Guagña
+14. Primitivo Io
- 45. Benito Io 36
  - 91. Miguel Io 3ma. in. J
  - +46. Antonia Iklnña 22
    - 92. Patrocinio Io 2
- 47. Esteban Io 38
  - 93. Santiago I. m. F.
  - +48. Rosalía Puche 30 E
    - 94. Trânsito I. 10
    - 95. Santos I. 6
    - 96. Raimundo I. 1
    - 97. Cruz Io m. C
- 49. Margarita Io 36
  - 98. Eustchio Iklnña 4
  - +50. Julio Iklnña 35
    - 99. Lorenzo Iklnña 2ma.
    - 101. Santos I. Ima. m. D

14. Catalina Guagña 50
- 51. Dionisia Ule 22
  - 102. 2
  - +52. Celio Muse 27
+15. Demecio Ule m.

16. Trinidad Guagña
- 53. Bautista Ule
- 54. Felisa Ule
- 55. Cristina Ule
- 56. Pedro Ule
+17. Manuel Ule

18. José D. Guagña
- 57. Juana Guagña 30
  - 103. Joselina T. Ima.

8: Bemal Villa--31 E-5 (1953-1954) 1955
SC15 Paez SC15

[Parcialidad of Calderon]

16 ●173 594 453 454 551 447

- 55. Cristina Ulé
- 56. Pedro Ule
- 18. José D. Guagás
  - +19. Jacinta Muse
  - 57. Juana Guagás 30
    - +58. Narciso Tumbo 40
      - 103. Josefina T. 1ms.
      - 104. Alejandro T. 5 m. B
      - 105. Rufina T. 1ms. m. C
      - 106. Floro T. 4 m. D
      - 107. Cruz T. 1ms. m. A
  - 59. Aurelio Guagás 35
    - +60. Vicenta Kuskue 30.
      - 108. Pedro Guagás 2
  - 61. Marcelino Guagás 50.
    - +62. Trinidad Puche 50
      - 109. Feliciano G. 1ms. m.
      - 110. Bruno G. 25
      - 111. Magdalena G. 20
      - 112. Ramón G. 10
      - 113. Agustín G. 1ms. m.
      - 114. Felisa G. 1ms. m.
  - 63. Quiterio Guagás
    - +64. Petrona Pame
  - 65. Martina Guagás 27
    - +66. Rufino Ikinás 30
      - 115. Julio Ikinás 10
      - 116. Gregoria I. 8
      - 117. Pascual I. 4 m.
- 20. A woman m.
- 21. A woman m.

8: Bernal Villa--32 E-5 (1953-1954) 1955 SC15 Paez SC15

[Parcialidad of Calderas]

Explanations for the symbols of the chart on pp. 28-31./

16
● 173
594
753
754
847

*The parents of Rosario Iko were called Agustín Guagás and Concepción Iko, the latter a native of Cuetando. Rosario bears the surname of the mother because of being married to a Guagás.

A. Stung by Echi

B. Poisoned

C. Bewitched.

D. Whooping cough.

E. An abortion.

F. Smallpox.

G. Hernia.

H. Duende.

J. Plague.

m. dead.

ms. months.